

THE

Christian Monitor.

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A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church :— and of the General Associations of Connecticut, of New Hampshire, of Massachusetts proper, and of the General Convention of Vermont, during the last year.

THE General Assembly, of the Presbyterian Church in the U. States of America, in giving to the churches under their care a detailed account of the state and prosperity of Zion, find themselves affected by mingled emotions, in which joy and gratitude have the ascendancy.

A view of the operations of Divine grace in our churches during the past year, clearly demonstrates, not only that God is “*ever mindful of his covenant with his people*, that he will not forever hide his face from the children of his love, but also, that “*the time, even the set time to favour many parts of the American Zion has now come.*” If, when receiving a particular account of God’s dealings with his people, we find, in some instances, that “*iniquity abounds, and the love of some who have professed to serve the Lord, has waxed cold; that stupidity, luke-warmness, deadness, or vice, have paralyzed the arm of religious exertion, or stopped the pulse of religious feeling,*” the General Assembly feel thankful to the great head of the church, that they are soon relieved from dwelling on these dark and depressing scenes? A brighter and more animating state of affairs soon rises to notice. Instances, in which “*the arm of the Lord has been signally revealed*” to many, who had been long “*sitting in the darkness of spiritual death,*” or benumbed by a death-like lethargy and indifference to spiritual concerns, gild the prospects, inspire with hope, encourage and animate us to wait

for the Divine blessing in the way of God’s appointment, and in the use of those means which he has designated.

In noticing the events, which have transpired during the past year, the General Assembly cannot but regard them as characteristic of a new and highly interesting era of the church of Christ.— They can state, from information received from different sections of the church, that *infidelity* stalks abroad with a less confident and unblushing aspect, than in times past; that “*intemperance and profanity* have become less frequent, and that a decent and respectful attention is generally paid to the external duties of piety. True it is, that this state of things does not *every where* prevail. In some sections of the church the people of God are mourning and in tears, because the SABBATH of the Lord is not hallowed, and because instead of “*remembering to keep it holy,*” some continue to do their own pleasure, and attend to secular pursuits on this holy day! *Travelling on the Lord’s Day* is not uniformly nor carefully avoided; and though, in some parts of our land, this sin is reprobated and punished, (and the General Assembly mention this fact in the language of commendation, and in hopes that it will receive notice, and imitation,) yet, in others, it is regarded as of a *venial* character, and committed with but little compunction! The General Assembly advert to this, for the purpose of expressing the sense which they entertain of it, as a flagrant violation of express and commanded duty; as calculated to provoke the Divine indignation and to bring down the heaviest judgments!

It is with pleasure, however, that the General Assembly can report the harmony, the union, and the peace of the church—the fidelity of its ministers; and the instances of exemplary piety, of fervent

zeal, and of generous and devoted attachment to the cause of the Redeemer, which are presented to their notice. "The Garden of God" has been copiously watered with showers of Divine grace: many trees planted in it, have attained the strength and beauty of the "Cedars of Lebanon," and brought forth fruit abundantly. Amongst the *means* which God has especially blessed to the conversion of sinners, and to the edification and increase of his church—*Catechetical Instruction, Sunday Schools and Bible Classes*, deserve a special notice.

In most congregations, the youthful mind has been directed to that "form of sound words" contained in the *Catechisms* of our church, and thus supplied with materials to comfort and protect them in riper years, as well as to guide them in the morning of life. If the testimony of *experience* will be listened to on this head, it will pronounce loudly in favour of communicating instruction by means of *Catechisms*; for it proclaims that God has hitherto greatly blessed *this* mode of imparting religious knowledge.

Sunday Schools also occupy a prominent situation in the details of the occurrences of the past year. In several portions of our land these schools have been constituted for the instruction of the poor and ignorant. The moments of holy domestic leisure which occur on the Lord's Day, are appropriated to this laudable undertaking. Multitudes of the ignorant and the young, having been led to the fountains of human knowledge, and taught to read the word of life, have been conducted, by their benevolent instructors, to the Temple of the living God, to seek for that knowledge by which they may "become wise unto salvation." In the city of Philadelphia, more than five thousand *children*, as well as many aged persons, are instructed in this manner. In New-York, the youthful pupils exceed four thousand. And, when noticing and approving this laudable, and (in our country) novel mode of instructing those "who were ready to perish, and had none to help them," it would be ungenerous and unjust not to award the meed of applause where it has been so richly merited, to declare, that "the *daughters* of Zion" have done nobly in this undertak-

ing. They have certainly performed a conspicuous and important part, and deserve well of the friends of humanity, and religion. They have thus been the honoured instruments of "*plucking* many of our race, as brands out of the everlasting burning;" and rendering them useful and ornamental members of civil society, and blessings to the church of God! May the prayers of the widow, and the blessings of the fatherless, attend and stimulate them to farther exertions!

"*Bible Classes*" have been formed in different sections of the church; and the object of their formation has been to render the young and ignorant familiar with the volume of Holy Writ: and so great has been the aptitude, which has been manifested, that some of the children have been able to repeat to their instructors, at a *single recitation*, several hundred verses of the sacred volume.

Bible and Tract Societies have greatly multiplied in our country, during the last year. From Georgia to Maine, endeavors have been made to convey the Word of Life; the consolations, and support of the Gospel, to the remotest cottage on our borders: They, who have been long sitting in the darkness of the shadow of death—without the light of revelation—ignorant of what the Gospel of Christ has done, and what it can do, are no longer in this distressing situation! The lamp of revelation now shines in many a hitherto gloomy mansion; and illuminates, and directs, and cheers many a hitherto darkened soul! In the distribution of religious *Tracts* (in which the *reality* and *power* of Godliness have appeared, as manifested in the lives, and death of eminent Christians) a Divine blessing has been evident, and encouragement communicated not to become weary in this species of "*well doing*."

The General Assembly record with gratification, and heartfelt pleasure, the information they have received of the formation of an "*American Bible Society*," a few days since in the city of New-York; and from the unanimity manifested by all denominations of Christians on that occasion, the fervour of zeal displayed, and eagerness manifested by the numerous, and highly respectable delegation, which attended to *combine* their exertions in

promoting the best interests of their fellow men, by furnishing them with the word of life—they cannot but believe that it is the “work of God,” that it will stand, and prove a rich blessing to those, who may enjoy the fruits of its exertions.

Of the benefits resulting from *moral societies*, the Assembly are fully sensible, and willingly testify their approbation of the *object* to effect which their exertions are directed; and when it is stated that these societies have been instrumental, with the Divine blessing, in repressing and discountenancing profanity, intemperance, sabbath-breaking, and other notorious vices, farther inducements need not be mentioned to those, who study the peace and prosperity of the church, and good order of society, to impel them to promote their formation, and to effect their object.

Missionary exertions, during the last year, have been numerous, and efficacious. The hearts of many have been opened to “devise liberal things in behalf of those who are perishing for lack of knowledge.” In addition to the missionary societies existing, at the time of our last report, several new societies have been formed, and new labourers sent into the “*whitened fields*.” The reports received on this subject, are of an encouraging complexion, and calculated to excite to more vigorous exertions in the Gospel vineyard.

By the last General Assembly, it was recommended to the churches to join in “*monthly concerts of prayer*,” to unite in earnest supplication for the speedy coming of the kingdom of the Redeemer, and for the extension of the triumphs of the Gospel of Christ. This recommendation has met with a very general attention; Christians of *other* denominations than our own, have cordially united with us in this interesting service. God has been entreated of by his people—he has heard their prayers; he has answered their petitions, and blessed their souls.

Several *conversions* to God, in individual cases, and several *revivals* of religion in societies, may be traced to these seasons of social prayer. In many places, “devout and pious *females*” have formed themselves into praying societies, and obtained in the discharge of duty—comfort

to themselves, and light, and direction for others.

The state of the church, during the past year; its growth, and prosperity; the zeal and diligence of its members; the outpourings of the Spirit of God; the conviction and conversion of multitudes, who had hitherto been “dead in trespasses and sins;” the language of “praise which has burst from “the mouth of babes and sucklings;” these have been of a character calculated to excite the strains of holy gratitude, and to cause us to exclaim, “These are the Lord’s doings, and wondrous in our eyes!”

In passing from south to north, the General Assembly find in most places, a decent and respectful attention to the ordinary means of grace:—and in *some*—a special work, and extraordinary outpouring of the Holy Spirit.

In the city of *Philadelphia*, a very animating revival commenced in January last. A deep, silent, and awful work—attended by pungent convictions of sinfulness, and misery, continued for some length of time. The good work still progresses!

Within the bounds of the Presbytery of New Brunswick, the General Assembly have found much to gladden the heart. Trenton and Bound Brook have been visited with times of refreshing from the Divine Presence. In *Baskenridge* the spirit of the Lord has been poured out in copious effusions. The good work, which commenced in the *Academy*, was soon extended to the church generally. A goodly number of the Students of that institution, as well as many others, have joined themselves to the Lord.

In *Morristown*, within the bounds of the *Presbytery of Jersey*, a work of grace commenced in August last, which has been slow and gradual in its progress, and deep and solemn in its effect. It yet continues, and the number of its subjects is very considerable.

From the Presbytery of *New York* information has been received of a highly gratifying character. In the brick church in the city of New York, God has been pleased to pour out his spirit, and to produce a very general enquiry—“What shall we do to be saved?” This attention to eternal concerns commenced towards the

close of the last year, and has rapidly and steadily increased from that time to the present. The subjects of this work are almost exclusively *youth*—the majority females—but an unusual proportion of males.

Accounts of a similar character have been received from the Presbytery of *Hudson*. In the congregation of *Goshen*—the revival, before existing, has greatly increased. In the congregations of *Scotchtown*, *Westown*, *Florida* and *Amity*, the marks of Divine footsteps have been very visible. Numbers have been brought to bow to the scepter of King Jesus, and to embrace the humbling doctrines of the Cross.

In the city of *Albany*, a Divine influence has been exerted, and the houses of the living God thronged with earnest, and devout worshippers! Such also has been the case at *Catskill*.

The city of *Troy*, (within the bounds of the Presbytery of *Columbia*) has also been abundantly watered by refreshing showers of heavenly grace, and numbers have been added to the flock of Christ. The hearts of the ministers of the Gospel have been filled with joy, and their hands with employment.

As it would swell the details of this report beyond all reasonable bounds, to give even a *concise* narrative of all the revivals of religion, which have taken place, within the past year, in the churches under their care,—the General Assembly regret, they can only mention the names of other Presbyteries, within the bounds of which, the Spirit of God has been poured out in a remarkable manner—of this number are the Presbyteries of *Winchester*, *Long Island*, *Oneida*, *Onondaga*,—*Champlain*, *Geneva* and *Cayuga*.

Whilst detailing the particular growth of the Redeemer's kingdom, the General Assembly rejoice to find a missionary spirit arising in the breasts of the young men, who are attached to the *Theological Seminary* at *Princeton*; and they cherish a rational hope that this seminary will prove "a school of Prophets,"—who shall proclaim Christ the way of salvation to perishing sinners, and consolation to the weary, waiting soul.

In connection with this subject—the Assembly have to state from information

communicated to this body, the existence of a seminary for the instruction of Theological students, established at *Hampden Sydney*, under the patronage of the synod of *Virginia*, which it is hoped will in due season, furnish able and faithful labourers in the vineyard of our common Lord.

Several of the *Colleges* of our land have been graciously visited, and the salt of grace cast into these fountains, from which "streams may flow to make glad the city of our God." The moral habits of the youth in *Union College* are very encouraging. Two societies meet every week for "social worship," beside occasional meetings for prayer. Several instances of hopeful conversion have occurred in this seminary during the last year.

From *Massachusetts Proper*, we learn, that the concert of prayer; the diffusion of the holy scriptures and religious tracts; the propagation of the gospel among the destitute in our own country, and in pagan climes; and the suppression of immoral practices; are objects, which are cherished with great fervour and success! And we would record with joy and gratitude, the numerous and animating revivals of religion, which have blessed many of the congregations in the counties of *Hampshire*, *Hamden* and *Berkshire*, and in other parts of the state, and which have introduced hundreds into the bosom of the christian church. The *Theological Institution* at *Andover* is stated to be in a flourishing condition; and a society has been lately formed in this state, which promises to afford efficient aid to pious and indigent young men, whose hearts God has inclined to the gospel ministry.

The General Assembly learn with pleasure from the delegation from the General Association of *CONNECTICUT*, that attention to religion in that quarter, exceeds any thing of the kind, which has ever before been witnessed. About one-sixth part of the whole number of towns in that state have been visited in an extraordinary manner, and multitudes have become the subjects of a lively hope. There, also, *Missionary*, *Bible*, *Tract*, *Moral*, and *Praying Societies*, are numerous and flourishing.

IN VERMONT, "God has not forgotten to be gracious to his church." In the course of the past year, revivals of religion have occurred in a number of towns on the eastern side of the mountain, and also in the western part of the state, particularly in the towns bordering on the lake.

NEW HAMPSHIRE, has also been blessed with revivals. In several towns, a special work of grace has been begun, and continues to progress. Concerts for prayer have been attended, and blessed to the conversion of careless sinners, and to the comfort and edification of God's own people!

On a review of the whole, we have reason for adoring gratitude and deep humility: "Not unto us, not unto us, but to thy name, O God! shall this glorious and gracious work be ascribed!" Many whose heads are whitened with age, who have long borne the heat and burden of the day, in the Gospel vineyard, declare that never have such exhilarating reports of the prosperity of Zion sounded in their ears, nor such bright prospects met their eyes. "Blessed then are your eyes, for what they see, and your ears, for what they hear."

Let all be encouraged to diligence, to watchfulness, and prayer, to wait upon God in the use of his appointed means, and to pray for the special outpouring of his holy Spirit. Brethren, the promise is sure; wait for it; it will come; it will not tarry!

Published by order of the General Assembly,

Attest,

JACOB J. JANEWAY, Stated Clk.
Philadelphia, May, 1816.

From the *Richmond Enquirer* of May 29.

THE PROTESTANT EPISCOPAL CONVENTION.

The Convention of the Protestant Episcopal Church commenced on Tuesday last, and closed its labours on Thursday. It has been many years since a more able and zealous association of Episcopalians assembled in Virginia.

The Right Reverend Bishop Moore took the Chair.

The Convention consisted of 27 *Lay Deputies*, and the 16 following Clerical Deputies, viz:—The Reverend John Buchanan, of Henrico; Edw'd C. McGuire, of Fredericksburg; Andrew Syme, Petersburg; Wm. H. Wilmer, Alexandria; William H. Hart, Church on Richmond Hill; William Meade, Frederick; Chs. Crawford, Amherst; John Philips, Caroline; William Steel, Prince William; Hugh C. Boggs, Spottsylvania; George Lemon, Fauquier; William Hawley, Culpeper; Oliver Norris, Alexandria; John Dunn, Loudoun; Armistead Smith, Mathews; and William King, Augusta.

On Tuesday, various Committees were appointed.

The thanks of the Convention were unanimously presented to the Reverend Oliver Norris, "for his evangelical and eloquent discourse, on the duties of the Ministry, delivered this day in the Monumental Church."

The Convention then adjourned to meet next morning, in the Senate-Chamber, in the Capitol.

Wednesday, May 22d.—The Rev. Mr. Wilmer, furnished the Convention with a copy of the Journal of the proceedings of the Standing Committee of the Church of this State.

Mr. Boggs, from the Committee appointed on the state of the Church, presented a report, which was calculated to amend the 11th Canon of the Church, so as to introduce the words marked in *Italics*, in the following manner:

Canon 11th.—"On every Easter Monday, each Parish shall elect eight Vestrymen; *but where it is deemed expedient, the number may be increased to twelve.*—Two weeks' notice shall be given of the meeting, by the Minister from the pulpit; or, if there be no Minister, by the Vestry; or, if there be no Vestry, by any two members who last possessed the power of the Vestrymen; *or if there be no surviving members of the Vestry, by three respectable members of the Church—who shall cause advertisements of the meeting, to be put up at such public places, as will secure due notice of the meeting. And every Pew-holder, or (in the original it was and,) contributor to the support of the Church, shall be entitled to vote.*—Every Vestryman shall, upon taking his

seat, subscribe the following form :—
 “ I do believe the Holy Scriptures of the
 “ Old and New Testament to be the word
 “ of God, and to contain all things neces-
 “ sary to salvation; and I do solemnly en-
 “ gage to conform to the doctrines and
 “ worship of the Protestant Episcopal
 “ Church in these United States.”—[No
 change was proposed in the last part of
 this Canon.]

The Proposition of the Committee was accepted, and the Canon was varied accordingly.

Sundry resolutions were offered by Mr. McGuire, on behalf of the Vestry of Fredericksburg, expressing their disapprobation of the 6th and 7th Canons, adopted by the last Convention.—In the 6th Canon, is an enumeration of the “ offences for which a layman may be presented and tried,” viz.—“ Drunkenness, incontinence, profane swearing, general neglect of public worship, Sabbath-breaking, irreverent behaviour during divine service, gaming, extortion, and *any other open viciousness of life* ;” for which offences, lay-members, who are “ communicants of the Church, may be reprov'd, publicly censured, or repelled from the holy communion, according to the degree of the offence, and the age and other circumstances of the offender.” In the 7th Canon, is a specification of the modes of trial and punishment: In the 1st instance, the minister of the parish where the offence is committed, is privately to admonish; if this reproof should be unavailing, the matter is to come under the jurisdiction of the minister, vestry and wardens; and in case of established guilt, the offender is to receive such sentence as the offence may deserve; “ which sentence (said the Canon,) shall be either reproof before the vestry and wardens, public censure in the church, or repelling him from the holy communion.”

Considerable discussion ensued on the proposition to rescind these Canons. The Convention resolved itself into a Committee, Hugh Nelson, Esq. in the Chair; the matter was debated at large; and on the Committee's rising, Mr. Nelson reported that they had agreed to a resolution, which he delivered in at the Secretary's table, where the same was read as follows:

“ *Resolved*, That the 6th and 7th Canons for the government of the Church of this Diocese, adopted by the last Convention, be repealed; and that the following Canon, which, in substance, was passed in May, 1805, be revived and established in lieu thereof, viz:—

“ Whereas, the present state of the Protestant Episcopal Church in Virginia, has experienced many and great inconveniences, from the want of such regulations and provisions as the good and wholesome government of the said Church required, and from the non-performance of existing Canons: Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and Canons of the said Church, and also those of the General Convention, may be strictly observed and enforced in all time to come; that all the members of the said Church, whether Clergymen or Laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the Church:—

“ *Be it ordained*, That any lay member of the Church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished by the Minister and Vestry of the Parish or congregation; and if such member persevere in such conduct, he shall be suspended or expelled by the Minister and Vestry; in which case he may appeal to the Ordinary, who shall have power to confirm or reject the sentence.”

The said Resolution, being read a 2nd time, was, on the question put thereupon, *unanimously* agreed to by the Convention.

It was on the debate on these Canons that some remarks were made on *theatrical amusements*.—It was not correct, as stated in the last Enquirer, that any proposition to inhibit such amusements, had failed.—No *motion* was made on the matter—no *decision* in any shape whatever was made.

Thursday, May 23d—Various reports were presented by Committees—One by Benjamin W. Leigh, Esq. from the committee to examine the Treasurer's accounts.

Mr. Benjamin Allen, jr. brought forward a proposition, which was accepted, for "forming a Common Prayer Book and Tract Society, for the Diocese of Virginia."

On motion of the Rev. Mr. Hawley, it was agreed that the next meeting of the Convention, shall be at Fredericksburg, on the first Tuesday in May next.

The Right Revd. Mr. Moore then delivered his Address on the state of the Church—on which it was "*Resolved unanimously*, that the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D. for his eloquent and appropriate Pastoral Address; and that he be requested to furnish a copy thereof for insertion in the Journal."

Thanks were presented to Wm. Munford, Esq. "for his disinterested and faithful services, as Secretary to the Convention," after which, it adjourned till the 1st Tuesday in May next.

For the Christian Monitor.

BENEFITS OF RETIREMENT.

Some centuries ago it was the fashion for serious people to fly from society, and relinquish the duties of active life, in the hope that they might better worship God and secure their own salvation in a gloomy and indolent solitude. In many of the monastic institutions, we recognize the spirit of piety, but lamentably misguided by ignorance and superstition. On the other hand, I cannot help thinking that in the present times Christians value retirement too little. We suffer ourselves to be so much engrossed with the company, the business and the amusements of the world, that we scarcely set apart an hour now and then for lonely and solemn meditation on the concerns of eternity. The following are some of the principal objects for which we should seek to escape often from the noise and bustle of the scenes in which we are placed.

First, *the study of the Holy Scriptures*. This is at once a duty of the highest importance, and a privilege inexpressibly precious; a duty, alas, too little practised, a privilege too little esteemed, even among those who profess to venerate the bible as a revelation from heaven. The sacred volume is fraught with the most sublime and interesting truths. It incal-

cates those precepts of holiness which are suited to prepare the soul for the exalted employments and pleasures of the kingdom of glory.—It nourishes our resolution and patience in the Christian warfare with encouragements the most animating, and promises the most supporting. This divine treasury is set open before us all; and we are invited and commanded to draw from it abundantly the means of supplying our spiritual wants. In this study, the loftiest genius may be perpetually making new and delightful advances; while the weakest are sure of learning all things needful for their salvation. But in order to gain these advantages, we must apply our minds earnestly to the work, as well as pray for guidance from above. We must get away from the harassing tumult of business, the vain, corrupting glare of worldly parade, the pernicious sophistry of the passions; that we may enquire into the meaning of God's word candidly and deliberately, settling our faith under the awful inspection of his eye. How happy are they who have leisure, and wisdom thus to improve it! How refreshing, beyond the dearest conversation of our fellow men, to hear the God of truth and love speaking to us in our solitary walks, by the doctrines and promises of his gospel!

Secondly, we should seek retirement *for the study of ourselves*. To have a true acquaintance with our own hearts is a thing of prime moment, and at the same time very difficult to attain. Without great care and attention, we may fatally deceive ourselves in the estimation we form of our standing with God. Am I in the way to heaven? Have I scriptural evidences of a genuine conversion? Is my faith of that kind which purifies the heart, and brings forth the fruits of righteousness? Do I sincerely aim to glorify God in all my actions? Am I advancing in religion, or going backward? How do I succeed in conquering my besetting corruptions? Is habitual communion with God experimentally necessary to my peace? Should I be suddenly called away by death, am I prepared for that region of immortal bliss to which I profess to aspire? Such questions as these we should be often endeavouring to decide for ourselves, with as much certainty as

we can possibly reach, by the blessing of God upon our anxious investigations.— But such questions are not likely to be well answered, nor even to be asked with becoming impressions of their weight, amidst the hurry of public life, and the dissipating influence of general society.— If we would profitably examine these deceitful hearts of ours, and know how our accounts stand with God and eternity, we must retire to solitude and silence: and there, imploring the aid of the Holy Spirit, labour to trace the current of our thoughts, affections and motives, so that we may see what we are in the light in which God sees us, who incessantly beholds all that is within us, and will judge us according to truth at the last day.

Thirdly, solitude is necessary for *the all-important exercise of secret devotion*: Religion is the hinge on which our eternal welfare turns; and in its most imposing aspect, it is to every one of us a personal concern. The judicious Christian will not understand me as detracting from the usefulness of social worship, when I say that acts of individual piety are still more useful. It is in our separate devotions that we approach our God the nearest. It is here that we thank him for our peculiar mercies, and present our supplications for peculiar favours, such as the special cases of our souls require. We have sins and imperfections to confess, diseases of the heart to bemoan, which it is not fit that our fellow creatures should be acquainted with. We retire for a while even from the house and the people of God; that we may place ourselves under his inspection alone, and pour out our whole hearts before him. Without such habits as these, we have great reason to believe that we cannot prosper in religion. Secret prayer is requisite to obtain a disposition for the discharge of every other duty. And the practice affords us, in itself, the most striking proof of our religious sincerity. We may sing and pray in the presence of others, in order to obtain their applause. But it is hardly possible to engage and persevere in solitary worship, without feeling the supreme importance of peace with God, and unfeignedly aiming to please him by filial obedience to all his commandments. O sacred hours, when

the heaven born disciple of Jesus Christ glides away from a turbulent, distracting world, to commune with his God, and to anticipate in some degree those pleasures, holy and unalloyed, which are at his right hand forever more!

I know that many lives must unavoidably be very busy ones. It is impossible to prescribe the quantity of time which any Christian is bound to dedicate to pious retirement. What I wish in offering these reflections is to excite my reader to a conscientious redemption of time for the purposes which have been mentioned.

PHILANDER.

PHILANDER requests the insertion of the following *erratum*, viz. Page 354, col. 1. line 12. Correct the sentence thus: 'This saving grace is wrought "by the Spirit and Word of God;" by the Holy Spirit as the efficient cause, and by the word of revealed truth as the instrument in his hands.

NEW-ORLEANS, April 12.—Yesterday divine worship was celebrated for the first time in the Protestant Church, lately erected in this City, and an elegant discourse analogous to the occasion, delivered by the Rev. Mr. HULL; this is the first fabrick intended for worship according to the Protestant rites that has been built on the Island of Orleans, or perhaps in the State of Louisiana. It is a circumstance strikingly indicative of the improving state of manners, and we trust it will be an era in the history of our city, distinguishing the commencement of the reign of morals and religion.

JEWES.

A letter dated March 20, 1816, recently received in this town, from an American gentleman in Europe, says, "An interesting event took place at Stansted, Hampshire County, England, the beginning of this month. Two Jews were baptized at the Chapel of Lewis Way, Esq. one of the Vice-Presidents of the Society for the Conversion of the Jews, by his brother, the Rev. E. Way. One of them was from Poland, and will soon return thither to his wife and family. They were both, I understand, destined for the Ministry, as are sixteen or eighteen others, residing at Stansted, and pursuing their studies at Mr. Way's expence."

[Recorder.